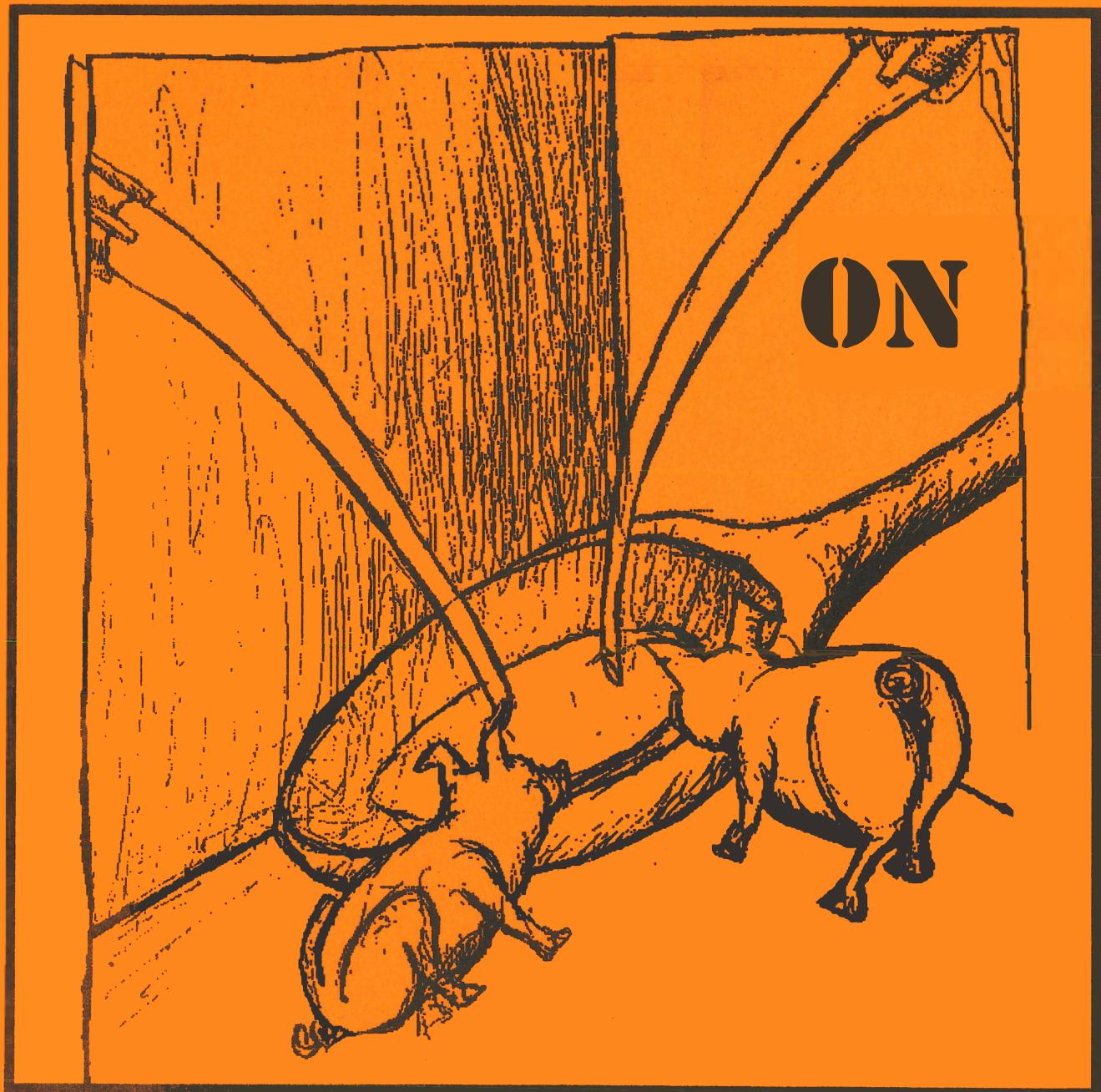


ANARCHIST EXPOSE



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REVOLUTION AND DRUG CULTURE: An Introduction

In a society based on institutions of domination, many people want to resist their suffering and isolation, so they get together to transform their world. In the 1990's in the too-late capitalist nations the movements for radical social change are fragmented and without vision. The desire for rebellion, though, is not dead. The ruling elites, fully understanding this, divert the energy away from self managing struggles. Thus the emergence of the drug culture. Let's for a moment look at recent history.

In the 1960's and 70's radical movements across the western world had millions of supporters and committed activists - the status quo was threatened. As a response to this the US government began a counter-insurgency movement within their own borders. This was known as COINTELPRO. Its main objective was to subvert and destroy the rising masses of people demanding justice and an end to the Vietnam War. The tools of destruction in this dirty war were false information, spies, excessive force and the introduction of drugs. By 1975 the threat posed by revolution was squashed. Hundreds were dead, thousands in prison (many on drug related charges). The movement in the public eye was discredited. Drug culture was instrumental in this destruction. These tactics were imported to Australia and used successfully here to crush dissent.

In colonised nations such as Aboriginal Australia, Ireland, Native and African America (to name a few!) the introduction of drugs into a decimated community go hand in hand with the policies of genocide. Drug culture is able to redirect the anger of colonialism not onto the masters but onto themselves and their brothers and sisters around them. This is why when one of these communities begins to self manage their affairs they make their community "dry" of "drug free". This is often the first step in radical change. Knowing the history of how drugs are used is important for any budding radical to understand.

People who suffer from oppression must in some ways deal with their pain. The pain of neglect, exclusion, victimisation and violence over many years, with little hope of reprieve is a difficult thing to deal with. This is why movements for radical social change throughout history have been popular; for within them one can often build the bonds of solidarity, learn how to become a player in a community's affairs, understand the why, how and when of oppression and how united in struggle to overcome what before seemed insurmountable. Self managed revolution is still desirable and a worthwhile commitment. The ruling elites who benefit from maintaining these systems of oppression do not want (despite all their rhetoric!!) to see people determine their own affairs, as

they would lose their power. Sob!Sob! So using their courts, media, and police (which of course covert actions are a part) they try to destroy these elements within society. One of the most powerful and insidious weapons in their arsenal is drugs and drug culture. Drugs are the alternative to revolution. The pain of oppression can be blotted out with a chemical additive - there will be no revolt when people are "wasted" on drugs. Moreover if many activists resist the temptation of addiction, those infected give the police an excuse to intervene because of infighting or can set people up on drug related charges. Then scarce resources are used helping "comrades" in prison. So, drugs are a part of the ruling elites war against social justice.

How do we defend ourself against the drug plague? As radicals we must learn from history - or we will be condemned to repeat it. We must protect ourselves from, and give an alternative to the drug culture, as the I.W.W. (Industrial Workers of the World) and the C.P.A. (Communist Party Australia) did in the 70's. We offer an alternative to oppression, and to succeed we need vision, solidarity, and struggle. Drugs are no substitute for building a world truly worth living in.

Produced by Autonomous Tendency

HEROIN:

Despite its criminal status, heroin is an essential substance for Western liberal democratic states. The colonial British used it to pacify Chinese workers during their expansion into Asia, a policy which frightened the Chinese ruling class so much that they were willing to go to war to prevent it. Subsequently in England and America the drug has changed from the drug of choice of the artistic elite to a powerful method of subjecting the working class to the ends of the state.

Drugs of all sorts are used by the state to redirect anger and creative energy in ways that will not harm it. Pharmaceuticals calm women's anger against patriarchy; acid was used in the 60's to depoliticise the hippy and anti-war movements; heroin and the crack were used to undermine the black liberation movement; and heroin has been used to destroy working class, punk and squatting movements around the world. Alcohol, of course, serves to placate a huge cross-section of the population when they feel alienated or isolated under capitalism. This is not to say that the use of drugs to relax, or to escape from our negative experience of the state, is wrong, or even that people could function effectively in a repressive state without the aid of various types of drugs. However, to see drugs as the entire solution, the only escape, is to create for oneself a whole new set of dependencies and problems, and to avoid addressing the root causes of the difficulties we all face. Just as in the public sphere, anarchists observe that reforming the state to ease the symptoms of capitalism will not solve any fundamental problems, so we can recognise that in our

private lives, attempting to ease the symptoms with constant drug use, rather than turning on the causes, will neither solve our personal problems nor, in the long run, prevent the symptoms from recurring.

The state is all too aware of this fact, and it is for this reason that it uses drugs to pacify rebellious population. Media portrayals of heroin suggest that it is a form of rebellion, and the State knows that those with the most reason to rebel are also the most likely to find solace in drugs. Young people who believe that they are rebelling by trying heroin, or binge-drinking, are also quite likely to need the types of escape which these drugs offer us. For example, injectable heroin first reached western nations on a large scale after the Vietnam War. During the Vietnam War, when the Western armies were composed of large numbers of conscripts, anti-war sentiment was strong in the army, and particularly amongst black riflemen. These soldiers experienced the brunt of the horror of the war, and were treated worst during and upon their return from the war. Some of these soldiers returned bearing stories of being provided heroin and needles by their commanding officers, as a coping method in the face of a barbaric and completely unnecessary war. When they returned from the war these soldiers brought their addictions, and the supply networks to support them, into the ghettos and working class areas of America and Australia. Popular culture icons at the time, such as William Burroughs, Sid Vicious and the Velvet Underground, glamorised the drug for a youth culture that was desperate to find ways of rebelling against the system, and the problem soon became endemic.

Of course, the nature of the problems people face in dealing with their drug abuse are very different according to the criminal status of the drug. This has created a hierarchy of drug use that places alcohol and pharmaceuticals in the acceptable “top” rung, and heroin at the very bottom. This makes it very difficult to be honest about peoples drug problems, or the nature of the drug problem for the community itself. As anarchists who attempt to find ways to aid those who wish to rebel against the state, and who seek to subvert the control methods of the state, we need to understand the nature of the heroin problem which afflicts us, its extent and the potential solutions.

Heroin abuse represents a statistically very small portion of the total amount of drug abuse in Australia. It represents only 1-5% of the economic costs, and is responsible for a tiny number of deaths in comparison to alcohol and tobacco. It is also not related to violence against women and children to the extent that alcohol is. Alcohol and tobacco are also drugs whose effects are felt more by the working class and the poor than by the rich; and alcohol especially serves to depoliticise working class people. Alcohol abuse in all sectors of the community is a massive problem and has enormously destructive consequences. However, it is the opinion of the Black Rose collective that heroin affects the poorest parts of the community to a far greater extent than other

classes, and primarily because of its illegality. In this sense, heroin abuse is more heavily divided according to class than other drugs. This is not just because it is targeted more at poor people--a claim that can be made about alcohol, at least, as well-- but because it is highly addictive and, unlike alcohol, is very expensive. Very poor people cannot afford to support heroin habits, and so are forced to find sources of income (such as prostitution and theft) which they would not normally choose. Even those of us who are fortunate enough to be able to afford heroin by working are still forced to work more than we might otherwise like, to the detriment of our personal lives, in order to support a habit. For this reason a clear class difference arises from heroin use, in which the poor feel the burden of it the most.

In heroin, then, anarchists are faced with a problem that we are in an ideal position to help solve. It is a drug which is targeted at the poor by the state, with the intention of undermining resistance against capitalism. It usurps individuals' independence and control over their own lives by creating a chemical addiction; and that addiction is difficult for poor people to support without committing crimes for which they run afoul of the state. The economic processes of the capitalist state exacerbate the problem, and many of those people who are not killed by the drug have their anger against capitalism, and their creative energy, diverted into unproductive and often divisive forms. Many is the punk who ends up spending all their creative energy in ripping off their friends, and justifying their actions, in order to support their habit.

So given that heroin abuse is a problem that anarchism provides ideal solutions for, is it not a shame that we have so often provided such inadequate responses? The debate about heroin abuse divides our collectives as much as the drug itself divides our communities. All too often, anarchists who would refuse to define other groups negatively according to the problems they face, are willing to stereotype heroin users as “junkies”, untrustworthy addicts who are dirty, steal from their friends and comrades, and have no interest outside the drug. And many collectives are willing to take the option of rejecting heroin users, forcing them out of the group, so that they turn to their addiction for support. Heroin use is frequently presented as an irresponsible lifestyle choice without regard for the reasons that people might for turning to the drug, or its chemical effects. All of these responses by anarchists and community groups serve to isolate and alienate heroin users, so that they are unwilling to discuss their problems with the collectives, and more likely to hide them or lie. This creates a vicious circle in which our worst suspicions about “junkies” are confirmed by secretive heroin users who felt unwilling to raise their heroin problem in an unsympathetic anti junkie environment. It also creates a class divide in our collectives and communities, with one group

denied the same rights to speak and be active as others on the basis on one lifestyle difference.

At the Black Rose we have been responsible for many of these actions, but we have also avoided the direct anti junkie stance of some other collectives. Many of our members, past and present, feel that their experience of people with habits, inside and outside the collective, has been so entirely negative that such actions are justified. The collective itself has some history of being ripped off by users, to the tune of perhaps a thousand dollars or more over the last three years. However, despite this negative experience of some users, we have chosen to deal with heroin users on a case by case basis, extending to them the same compassion and respect we attempt to give all our members. People who steal from us fail to live up to their collective responsibilities or work against the aims of anarchism, and are dealt with in the same way regardless of their individual reasons. Generally these problems can be faced without resorting to anti "junkie" hysteria or simplistic stereotypes. Indeed, some of the people who have stolen from us have not been heroin users, and some of the greatest obstructors of progress in the collective have been the staunchest anti "junkies".

The heroin debate has raged inside the Black Rose collective for years now, and has been as divisive in this collective as in any other. Extreme statements, rejection, alienation and loss have been common experiences during, and as a consequence of, this debate. However, in discussing the issues the collective feels that, in order to have a policy on drugs (and on heroin use particularly) and to run a needle exchange (which the Black Rose collective has done for many years) it is necessary to present positive alternatives to drug-based self destruction. Otherwise our only option besides complete rejection is to recommend that those who feel they have a problem turn to the state for aid. As community activists who promote self-determination and individual independence above any form of habit, constraint of thought, or dependence, anarchists can present alternatives to drug use. We can also present alternatives to narrow stereotypes and typical capitalist alienation strategies such as other collectives have employed. To do this we need to build active community groups, with positive spaces which people feel able to use. We need to provide information on what is wrong with heroin, and show people that in our ideal anarchist society (and during the struggle to achieve it) we can find better alternatives both to the personal solution of drugs and the fight against the state which some people erroneously believe they represent. We should join the fight to secure safe drug use, just as we fight for safe sex practices, and we can recognise the difference between our personal problems with heroin and the expedient political solutions. Otherwise, we reject a tool of the state but we also reject those people who see no alternative to the intrusion of the state into their lives except to resort to drugs. These people might

have joined in the fight against capitalism, except that we rejected their best efforts on the basis of one erroneous solution. Such exclusion, and the kind of anti junkie hysteria which has polarised much of the anarchist debate on heroin, will certainly attack the users of the drug. But it will not combat the state, nor will it stop the state from feeding drugs to working class youths and activists. If anything, it will make it easier by denying a source of contact and positive images to those most likely to use the drug. And it will continue to hamstring our collectives with divisive debate about a substance which we refuse to provide positive alternatives to.

GETTING RIPPED OFF

The purpose of this essay is not to cast assumptions on heroin users nor to portray heroin users as thieves. Instances of thieving and criminal damage are abundant within Melbourne's anarchist movement. Perpetrators of these acts have both been heroin users and non heroin users. This essay is written from the viewpoint of an anarchist about our movement. I speak from this viewpoint because I believe that any libertarian movement must be ready to "clean up" it's own back yard before it can look over the fence anticipating the working masses to give it any consideration.

Anarchism is a term that is still misunderstood and misquoted. Anarchists are even today portrayed as instigators of mass destruction and drug runners. But who is the biggest baddest drug runner in the world I ask. Anarchists? I fear not. Was it not the CIA (with such cartoon characters as 'honest' Ollie North) that smuggled and still do plane loads of jungle fresh cocaine back into the Black ghettos of the USA Are many of Victoria's police not confiscating the heroin to sell it back to the junkies that are now as much a part of Melbourne as Automated Ticket Machines? Did our government not sell helicopter gunships and continues to train to this very day Indonesia's military? So their soldiers will be more capable of committing murder upon innocent East Timorese as well as Indonesian trade unionists and students? Of course there are some within our movement that perceive anarchism as some kind of green light for wanton destruction. This ridiculous behaviour does harm to those of us who fight for anarchism and community self management. Anarchism has its roots in gradual, slow, structures and initiatives such as food cooperatives-ops, workplace organising and solidarity, prisoner support, and countless other grass roots activities. I wholly support self defence and acts of direct action. What I detest, however, is destruction just for the hell of it and anarchist on anarchist thieving. And I am the first to admit I have been responsible for some of that myself in the past.

I wont bore you with pages of reports of thieving and criminal damage that occurred on the

Barricade Books/ Info Shop premises since the Anarchist Bookshop opened its doors to the public in February 1995. These acts were performed by various 'oh he's OK he's my mate' anarchists and chaos punks. I could also tell you horror stories of benefit gig money going right up people's arms. I point out again that perpetrators of these acts have both been heroin users and non heroin users.

My views on heroin are as follows. Heroin, or the opium poppy it is derived from, is a naturally occurring drug in nature. I accept that all drugs have medicinal, cultural, and psychological characteristics be those characteristics harmful, helpful, or yet to be discovered. I do not support any state laws or restrictions on naturally occurring drugs as much as I do not support the trend to patent naturally occurring seed stocks by multinationals. If people want to blame the opium plant because some junkie mugs an elderly pensioner for her wallet containing \$2.35 can go right ahead. But why stop there. Why not put god on trial for creating rain that waters the earth upon which the opium plant grows so prolifically.

Heroin, in my opinion, is potentially devastating to the libertarian movement both here and overseas. Lets get honest for a minute. To crush growing opposition to their status and control, governments have used two tactics successfully this century. Destabilisation and/or state repression. By destabilisation I am referring to flooding their opposition with heroin and agent provocateurs. By repression I am referring to false imprisonment, blackmail, and when required, murder. Heroin gets you pinned. ie: relaxed, carefree, lazy, non concerned. No wonder it's worked so well in diffusing dissent. This is not to say that heroin is to blame for everything that is wrong. Melbourne's anarchists would not have an Anarchist bookshop, computer bulletin board service, printing facilities, as well as countless other resources if it was not for the labour and money from heroin users. I do not want heroin in my community. However, I do not consider it wise to marginalise a section of our community because of their choice of drug. Alcohol and tobacco are bigger killers than any other drug but I do not see drinkers or smokers being marginalised. I do not like tobacco smoke myself, but have learnt to accept smokers. If they want to smoke in my home, then they can take their ciggie outside and smoke it. If someone wants to use smack, then to me it's a problem when they make it a problem.

For me, there is only one way of combating heroin and it's potentially devastating effects. That is by letting go. I would much rather encourage heroin users to become involved in the countless activities that are in desperate need of exciting new faces. Printing, screen printing, publishing pamphlets such as the one you're now reading, bookshops, food cooperatives, benefit concert organising, child care, music, unionising, Food Not Bombs, poster runs, independent zines (more the better), learning skills, teaching skills, political prisoner support, independent

computer internet services, radio, Community TV, organising social gatherings, etc etc. If you can't think of something you would rather be doing than shooting smack then I sure as hell can't help you. If you can, however, I offer you whatever support I can.

madwog

ANARCHISM AND THE GREAT HEROIN DEBATE:

It's unacceptable for anarchists to enact a series of assumptions about a person because of their skin colour, sexual orientation, gender etc, although many anarchist still do. It is acceptable in many anarchist quarters to set in place a whole series of assumptions about a person because of their drug of choice, especially if that drug happens to be heroin. How is it that we can analyse the world in terms of prejudice but only apply it to a specific set of circumstances, ones which are more obvious and often are or have been taken up by mainstream society. One could be forgiven for thinking anarchism is just aping the analysis already applied by other sectors of society and without the 'dreaded establishment' engaging in the discourses of power surrounding gender, sexuality, race etc would anarchism have bothered to take such issues on board? Certainly looking at the current state of play in regards to anarchism and heroin use and the analysis thereof, the views of the establishment and anarchism are remarkably similar. One has to only peruse the columns of media luminaries such as Alan Jones, Piers Ackerman and John Laws to come across the same rhetoric as one is likely to hear coming from the mouths of any number of anarchists. Such a situation highlights the flaws in what is considered contemporary anarchism and its inability to leave behind its liberalist history and redefine itself in terms of the present and possible future.

It is true that a number of anarchists do use heroin and that a number of those users have been doing it for many years, it is also true that many of those same anarchists have been involved in the movement for an equal number of years and have done a considerable amount for the movement. (I use this term loosely as the 'movement' spends more time and expands more energy fighting amongst itself than anything else). This is rarely acknowledged of course, for to do so would expose the fiction that 'all junkies are useless scum, narcs etc' for the lie it is. It is also true that a number of heroin using anarchists have had problems with heroin as have a number of anarchists who like a drink had problems with alcohol. Others have had problems with pot and so on. The issue then is not about heroin per se but use of drugs and ways of dealing with the abuse of drugs. We will always use drugs not the least because we need respite from the world we see as a fucked up mess and try to thanklessly change day in day out. Sometimes we want

to go home and shut our brains down so we take the sort of drugs which facilitate this, sometimes legal sometimes not, but for anarchists to talk about legality with any sort of reverence is anathema to anarchism as I understand it.

So we have a considerable number of anarchists who use a plethora of drugs, some who let their drug use dominate their life which may at times interfere with 'the revolution'. So they're human, and can't always maintain an iron grip on the direction of life.

We as a movement can either piss them off by bashing them, abusing them, character assassinating them as is often done with heroin users (regardless of the extent of their use) or do something about it WHEN it intrudes upon the group dynamic to make it unworkable. (Again, such an intrusion is not intrinsic to heroin as many think). Groups can become unworkable through alcohol use, pot , belligerent members etc. We need strategies to counter ALL THESE potential problems.

With this end I suggest, given the inevitability of drug use within the anarchist community and potential therefore of abuse, that the invaluable knowledge and experience long term users have with regards to heroin be acknowledged and used to implement such strategies. Long term heroin users have had friends die, have had habits they didn't want, have been arrested, have done cold turkey etc. Such knowledge is a resource and was seen as such many years ago by the dreaded government when it created needle exchange programs and a number of user and ex user run programs to offer support (and no I don't mean handing out cash to support habits) to users. Maybe its about time anarchists realised this and used this knowledge for something other than legitimising bigotry towards other anarchists. I'll paint a quick scenario for you.

Someone in the anarchist movement starts to use heroin for the first time and gets worried about the way it effects their life and want to stop but are finding it hard. Should people in the movement encourage them to go to a government run rehab, say the Salvos or Odyssey house or hook them up with another anarchist who has been through the heroin abuse scene and can offer some sort of guidance/help.

In my eyes your answer defines your perspective on anarchism. If we can't offer alternatives to the current institutions, or at least some reasoned opinions on alternatives then our anarchism is a fraud and is nothing but a reflection of the government we despise.

Hanz (Rohan)
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A Nation Of Addicts: Opiates in the Nineteenth Century:

Whilst opiates in the form of heroin enjoy the dubious status of being Australia's most demonised drug (crack not having had any great impact here of yet) it is important to note that this has not always been the case. In the nineteenth century the use of opiates was widespread and yet few of the social problems that flow from their modern use existed. To understand how opiates have been transformed from household items to expensive illegal contraband we have to trace how notions of health state power, racism and morality have changed.

Australia in the nineteenth century was undoubtedly a nation of addicts. Alcohol was the main culprit much as it is today. However unlike today drugs such as opium, morphine, and marijuana were not classified separately and their users were not distinguished from those who chose booze, nicotine and cigarettes. The medical profession did not fully control the administration and availability of drugs and medicines and as a result most people chose to medicate themselves. Intoxicants such as marijuana, opium, and morphine were widely available in preparations of cordials, tonics, cigarettes and the like. Opium based brands included Mrs Winslow's Soothing Syrup, Bonnington's Irish Moss, Ayer's Sarsaparilla and Godfrey's Cordial. Whilst the ingredients of these medicines were kept a trade secret it is unlikely that most consumers would have cared anyway

Opiate consumption and addiction had not yet been condemned by society. Up to the late 1880s drug use was seen as a matter of choice. Drug laws of the time were few and far between and treated abuse and use as part of the same continuum and not a major line to be crossed. There was no distinction between illegal and legal drug use either since only poisoning substances were regulated. Nineteenth century attitudes towards the law and society were largely of a *laissez faire* nature with the individual being held responsible for their own situation whether that meant being given the "freedom" to choose one's drug habit or the "freedom" to starve.

By 1900 Australia was the world's largest consumer of opium based medicines. Whilst their use was widespread the majority of addicts were of two types. The first were those associated with the medical industry (primarily doctors and nurses) who presumably had access to the higher grade medicines. The second were middle class white women who consumed opiates to relieve menstrual pain boredom and depression in much the same way as their counterparts now down Valium and serapax. Opium was also widely used to keep children and babies quiet in the form laudanum, an alcohol and opium tincture mix. As Mary Gilmore, relates in her book, '*Old Days: Old Ways*',

"I remember. addicts amongst the station owners... the ordinary person look opium as a sedative, pretty much as we take aspirin nowadays. Old nurses

always had a supply of it, which they themselves took regularly, and gave, after childbirth, to make the patient sleep. I well remember many who refired at a certain hour every day to have their sedative pipe. "

Attitudes towards opiates began to change from the 1870s. Large numbers of Chinese immigrants had come to Australia and with them brought their penchant for opium smoking. In response state governments had already introduced taxes and duties on the importation of opium in the 1850s. This was aimed at the raw product only and not the "medicinal" varieties and was as an excuse to tax the Chinese rather than to regulate use. At this early point only Chinese nationalists (the straight edgers of their day) attacked opium as they related its use to European imperialism and the crushing of the Chinese empire.

As racism against the Chinese mounted in the latter part of the century so did anti opium feeling. Opium with its sweet sickly odour and crowded "dens" came to be seen as a symbol of supposed Chinese depravity. Media campaigns whipped up fears of opium and associated its use with the seduction of young maidens. Unable to understand that white women might come to live amongst the primarily male Chinese community out of their own choice, the racist press attributed amazing sensuous powers to the Chinese drug of choice. In the frontier states of Queensland, South Australia, and Northern Territory opium was blamed for the fact that many aborigines chose to work for Chinese employers rather than white ones. Fearing racial contact between the two groups and ignoring the simple fact that the Chinese offered better working conditions, white settlers accused the Chinese of ensnaring aboriginal workers through opium addiction. Australia's first bans on opium use were applied to Aborigines in these states in the 1890s out of a desire to protect their "useful capabilities" for white employers.

As race based attacks on opium use mounted, few working class Chinese had the power to resist them. Ethnic leaders wary of their tenuous position amongst the nation's middle classes often joined whites in attacking opium smoking. This attempt to buy respectability failed to win them much support from anyone, but allowed the state to claim that the Chinese themselves had requested the bans. Already on the margins of society the majority of the Chinese community had little chance of defending their habits. Thus through its association with the Chinese, opium had come to be a symbol of moral pollution and a focus for white hatred.

Other major factors in altering attitudes towards opium came from changes in attitudes to health and the state. During the latter part of the nineteenth century, eugenics and ideas of physical culture began to take hold, and with them fears for the moral and physical health of the nation. Medical

professionals began to shore up their power and to create a monopoly on health care and advice. Regardless of its actual physical effects (which were minor compared to alcohol) opium had come to be seen as a pollutant and health crusaders wanted it banned. Complimenting this was a change in attitude toward the state and its role in peoples lives. Paternalistic attitudes were on the rise and it was felt that it was now important that governments take an active role in insuring the health of citizens. Consequently, there was increased pressure on the state to ban and regulate a whole host of drugs and medicines. From the increased power of the state and medical profession flowed the moral and legal distinctions between drugs

Coupled with all of this was the rise of the Temperance movement. Focussed primarily on alcohol abuse crusaders attacked the use of any drugs for pleasure and harnessed various myths about drug use to drive home their moral message. Undoubtedly, many in the movement were addicted to opium preparations themselves (and were often accused of being so by the alcohol lobby), but they nonetheless scored their greatest successes against the drug's smokers. Numerous government inquiries in the 1880s and 1890s had revealed that beyond addictiveness, opium's effects had been blown out of proportion and that its use for sexual "degradation" was a myth. The anti drug crusaders were not convinced however and campaigns for a ban on opium mounted.

Perhaps the final blow for opium was the federation of Australian states in 1901. Previous to this no state had dared to ban importation for the fear that neighbouring states would simply continue the trade and swallow all the profits. With Federation came the power for the central governing body to control customs and duties. With 90% of Australia's drugs flowing in from overseas this gave it unprecedented control over consumer habits.

Regardless of this new potential the Premiers conference in 1905 saw little reason to ban opium imports. However within the year such a federal ban had taken place and all states had banned smoking. The Temperance Leagues, Public Morals Association and Anti Opium League had mounted a massive campaign collecting 132 petitions and over 100 000 signatures calling for the bans. Few politicians could afford to ignore such public outrage. Many also saw a ban on opium as a way of mollifying the Temperance movement in an attempt to divert their attention from alcohol. Besides, by this point in time, Chinese migration had been restricted and importation profits were on the wane anyway. As a sacrifice to public morals opium was the perfect subject.

The ban on opium did not prevent its consumption however. Opium based medical preparations were not banned and continued to flow in. This form of opium addiction was wholly European and its banning threatened vested interests after all. Eventually drug companies were forced to fully label

their products in the 1930s and coupled with anti-drug morality this resulted in a loss of popularity. For the Chinese and whites who enjoyed smoking opium, its price went up and quality went down as smugglers took over the trade. Meanwhile police and council harassment wiped out the cultural institution of the opium den. As Mary Gilmore noted in 1934 however, "The well-to-do people, of course, still got their opium, using it at home as similar people nowadays get their cocaine."

The current illegality of opiates and the social problems they create therefore can be traced back to the racial and moral fears of the late nineteenth century. Much the same as the US government banned marijuana in an attempt to harass Mexican immigrants in the 1930s, Australian authorities banned opium as part of their campaign to create a "White Australia" in the 1900s. Ironically by banning opiates and handing over distribution to crime syndicates and corrupt officials the Australian authorities and temperance movements have created the social and health problems they mistakenly attributed to the drug alone.

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Drugs! Which Problem?

Developing sensible policies on drug use seems to be a major dilemma for the anarchist movement in Australia - although there are probably less difficulties in dealing with it here than in some other parts of the world. And strangely enough, unlike most other social issues, attitudes to drugs within the anarchist movement seem to exactly mirror the attitudes of the rest of society.

The anti-drug hysteria, spread mainly by the United States government as a major weapon in its battle for world domination, is accepted in some form or other by most of the active anarchists in this country. This isn't just sad, it's extremely disturbing, especially when you consider its potential to split up a movement which is already so small it hardly exists anyway!

There have been quite a few cases in recent Australian anarchist history where these attitudes have caused serious, and sometimes irreparable damage to

otherwise fairly happily co-operating groups. The biggest cause of these problems has been the egotistical and paternalistic opinions held by some people about how others should live their lives.

The main - but certainly not the only - drug involved in these problems is, of course, heroin. Heroin - the focus of all the evil in the world, as far as the united states government is concerned. Officially that is. Unofficially, they're making billions of dollars every year from dealing the stuff. As well as heroin there have been problems related to alcohol consumption and marijuana addiction as well as the use of drugs like LSD and ecstasy. However, the problems related to these other drugs are invariably swept under the carpet and ignored by the people who focus most on their problems with other people's heroin use.

Apart from the fact that, as anarchists, we should presumably be examining the way we behave to other people - particularly when it can have a serious detrimental effect on those people's lives - we should also be questioning the attitudes we accept from our colonial masters, the US government. My personal opinion is that if the American government says something's evil, then there's probably a very good side to it that they don't want me to know about!

Of course, the violently (sadly, sometimes physically violent) junkiephobic members of the Australian anarchist movement have good rationalisations for their attitudes. The most frequently used one of these is that when you buy heroin you're putting money into the hands of international criminals like the CIA and that large parts of that money goes to fund counter-revolutionary forces of imperialism. However, they never stop to consider where the vast sums of money goes that they pay to the petrol companies - either for their personal transport or for the production and transport of almost everything they ever spend any money on. When it comes to international fascist terrorism, global destruction and funding the crushing forces of imperialism, the petrol companies win hands down - all of them. It's no good just boycotting Shell, you've got to boycott everything that uses petrol - and that means almost everything in most people's lives!

And the other thing is that when you buy the American anti-drugs line, you're supporting them in their colonial war against the third world. The US's anti-drugs campaign is their most important method of interfering in the internal affairs of a large number of third world countries. Because they hide their real intentions behind a pretence of stopping heroin or cocaine from entering the United States, nobody dares complain. They've decided for the rest of the world that what they describe as "drugs" are evil and therefore, anyone who objects to them stamping out that evil is obviously evil themselves. It's the old witch hunting technique, polished up and adapted to global colonial warfare! Of course, this only applies to what they describe as "drugs" - if a Muslim government

started trying to interfere in the US's alcohol production program, I'm sure they'd get nuked pretty quickly!

The myth that heroin is somehow more addictive and more evil than other drugs is something that's accepted blindly by most people - and that includes most heroin users. Heroin isn't any more addictive than nicotine (even the US surgeon general has admitted this!) and in itself it's no harder to give up than cigarettes - although, as most tobacco addicts who have tried to kick the habit know, that's not necessarily easy! However, the social pressure on heroin users can often make giving up impossible.

Most people have been sucked in by the Burroughs-type bullshit about heroin "making" people act in certain anti-social ways. (In fact that upper class prick, William Burroughs, who's never been poor enough to have a problem with heroin has made a fortune on the backs of the poor struggling junkies he's fucked up with his sensationalist ruling class propaganda!) But it's not the drug that makes some - and certainly not all - of its users act in antisocial ways. It's a combination of the illegality and incredible price of it and the fact that they are cast out and alienated by the antisocial attitudes of an intolerant, hysterical and fucked-up society, desperately groping for a scapegoat.

To be a junkie is to be the lowest of the low scum in the eyes of most people - including anarchists. And a sadly high proportion of heroin users are sucked in by this bollocks and see themselves in that way too. This not only makes it hard to respect the bastards who stand over you in judgement, and not act in antisocial ways towards them, but it also makes it almost impossible to really care enough about yourself to ever make the effort to get your drug use under some kind of control. Add to this the fact that most people who come to rely on drugs (and that means most people) start off with a pretty low opinion of themselves anyway and you've got a situation that's bound to become a major problem for everyone involved. It's not heroin that kills junkies, it's the rest of society.

The widespread drug hypocrisy and drug snobbery that makes life very difficult for a lot of people also has a double-edged effect of making it much harder to deal with problems involving other drugs within the anarchist movement. Personally, I find marijuana one of the drugs that causes most problems among politically active people.

Apart from the intense apathy and the psychological problems this drug produces in its users, it makes people affected by it almost impossible to work with. They're totally unreliable, pretty incoherent and often a real physical danger when you're working in tricky situations. The worst problem though, is that they think it doesn't affect them, they feel like they're straight again fairly soon after a fix - although really what's happened is they've got used to being that out of it and it feels normal! The effects of marijuana on

people's judgement don't really go away until a few days after their last fix. And, worst off all in some ways, the bastards never think twice about polluting the air you're breathing with their "holy" smoke!

I'm not trying to propagate the drug-hypocrisy tribalism here. I'm making a genuine observation of problems I've had trying to work with gunja-affected people but I'm mainly giving this as an example of the sort of problems that are regularly swept under the carpet by the disproportionate focus on heroin.

I'm not anti marijuana. I believe all drugs 'can' be good - for the right person, at the right time and in the right place - and all drugs 'can' be bad. And there's none that can't kill you in one way or another, if you let it. As well as those people in the anarchist movement who use drugs too much, I often come up against the ones who use too little - we seem to have more than our fair share of hyperactive and stressed-out nutters who really do need a bit of tranquillising!

What I think is most important is not which drug we use, but that we use whatever drug is right for us at the time - or none at all, if that's better. It's also important that the people around us give us support and guidance while we try to make our way through the maze of drug knowledge and misinformation - rather than subject us to the hysterical, bigoted echoing of government policy that we've come to expect - and that they trust 'our' ability to judge what's the best way to live 'our' lives. We must also learn to avoid imposing our personal hangups about certain drugs on each other - in just the same way as we must tolerate each other's personal sexuality.

Junkiephobia isn't much different to homophobia. A common argument used by both junkiephobics and homophobics is that these people have a choice, they don't have to be gay - or junkies - and that if they choose to live that way then they should accept the shit they get for it. But who would choose to be an outcast, a social leper? I don't go along much with genetics and all that scientific bollocks, but gay people often argue that homosexuality is in their genes and therefore it's not a choice. Research has shown the same thing is true for drug addicts. And if you believe in science, that pretty well does away with the choice argument. However, I don't give a shit about that, in my opinion, whatever you need to do to survive living in the fucked up world we were born into, so long as you don't fuck over other people, animals or the environment to do it, then no-one else has the right to judge you for it.

I don't condone ripping of anyone to support your drug habit - whatever that habit is. And it's not only junkies who rip people off. The two anarchist bookshops in Australia which have policies against junkies working in the shops have both suffered repeatedly from money going missing from the takings. The third bookshop, which hasn't got an anti-junkie policy, never has this problem - in fact,

apparently there's often more money in the till than there should be!

SMASH FASCIST BIGOTRY - JUST SAY NO TO JUNKIEPHOBIA, HOMOPHOBIA, SEXISM, RACISM AND ALL OTHER SOCIAL CONTROL PROGRAMS PUSHED BY PATRIARCHAL CAPITALIST GOVERNMENT!

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Are You.... Under The Influence?

It probably had to happen. In Victoria, the Kennett government, in conjunction with the daily tabloid 'Pravda' has declared ...oops! I meant 'Herald Sun' has declared a "war on drugs". Youth unemployment, asian immigration, police powers and umpteen other issues are touted to the full, all reports pushing the usual conservative or right-wing line. But the virulence of this "war on drugs" is such that even the liberal "end prohibition" line is being smothered.

Let's try to cut through the bullshit. Firstly, drugs like heroin, speed and ecstacy are synthetic drugs produced by huge, vested interests. Criminal vested interests perhaps, but in a capitalist society any money made is good money made and only the poor get the laws, for the rich it's virtual anarchy. The "big bosses" that the 'Herald Sun' calls to be caught and punished are just well-off drug dealers who're occasionally sacrificed to the public. This gives the illusion of a competent and motivated police force as well as a 'working system'. In reality no such thing exists: the capitalist system is chaotic at best and the cops are corrupt loafers. The "big bosses" are just that, big bosses, but we at Angry People know better than to make allegations, much less name names, which we don't know, thanks to the law. However, an ear to the ground and a bit of sus is all it takes to work out that the smart-suited, ponytailed, sunglasses-wearing stereotypes are only middle class individuals in what is only another layer of the capitalist, class system. Perhaps the police's, shall we say, tolerance, of the drug trade needs to go without mention. These drugs are provided by the system. Their illegal status only serves to help legitimise a system that wants to appear as honest. Maybe a lot of cops and politicians do hate these drugs but the fact that they're widely available and under the control of large, vested interests shows that they're doing little about it and that drugs have their place in a system obsessed with money, products to sell and profit from and keeping you under control. Drugs are just another product in the marketplace. Such drugs, like the ones mentioned above, it can be argued are the ultimate capitalist product. They give you the one thing we all crave: ESCAPE. For a few precious hours we are not slaves to bosses, victims of

each other, stuck in ruts. Nothing matters but the sensations we feel. But there's always a price to pay. And as in all things, working class communities have paid a heavy toll. Drugs destroy the individual. They effect your brain and the way your brainfunctions. You enjoy the sensations caused by the drug, you enjoy the escape from reality, you enjoy the thrill of illegality. In many, too many cases, the individual surrenders themself to this. The drug takes over. You become dependant. As it destroys the mind it also follows that it destroys the body. Physically these drugs play havoc. Mentally and emotionally they turn you into something else: a user, and if you go too far: a junky. Drugs destroy the individual's relations with others. You're no fun to be around when you're stoned. You're either a mumbling, lethargic bore or a hyper, over-the-top menace. You do things you wouldn't normally do and the drug becomes a handy excuse. The drug and your dependancy on it alienate you from others, best friends, families and neighbours. As the dependancy grows the need for money grows too. That leads to deception: asking for loans from friends on pretences other than buying drugs, stealing from friends and neighbours, whoring yourself. Drugs destroy communities. People are important but people who have no control over themselves or their actions also effect others. Homes are broken into, people are mugged and people turn to prostitution. For some prostitution can be a lucrative alternative to 'conventional' work. For others it's the only way to support a drug habit and these people are especially vulnerable and helpless. It's bad enough that they have a monkey on their backs than to have to let bastards act out vile, sexual fantasies on them or suck a cop's prick to avoid jail. Worst of all, people just die. All this turns our communities into warzones and when the government decides to 'get tough' we're all under siege. And it's always the poorest, working class towns that suffer the most. No doubt the rich occasionally overdose but that's just a bit of light, comic relief for us. Too many of our people are DIEING! Dieing inside their minds and their bodies and eventually dropping dead for good. This is drugs. This is what they are: a capitalist commodity provided by yet another arm of the bosses' system. This is what they do: fuck our brains, ruin our bodies, turn us into treacherous scum, separate us from our loved ones and destroy our communities. Of course it's possible for people to take such drugs in moderation. Unfortunately though, whether you take drugs to excess or not it won't stop the police attempting to put you away if they catch you using drugs. Angry People aren't trying to scaremonger here but we want to illustrate that the police have a long and sordid history of using hard drugs to get their way. As more and more people become active against the system police will use drugs against individuals and groups. Even the most well-meaning reliable friend can be pulled in, and if forced to talk, be used to crush that person's associates. Hard drug use breeds trouble for everyone,

not just the individual user. Would legislation help? There's no doubt that people who work in needle exchanges and campaigns to end prohibition are courageous and honourable workers, wanting only to keep people alive and sane. They should be supported. But even many of these people would agree that it would be better if people didn't use heroin, speed or ecstasy. In any case there will always be illegal drugs regardless of what is legalised. It's too lucrative a market for the bosses of this industry to surrender. And what of the legal drugs? Alcohol, tobacco, valium etc? Don't these drugs kill us? Keep us apart? Keep our communities in the dirt? The system always accommodates. We have plenty of legal programmes to 'rehabilitate' drug users. Funded by church groups, rich individuals, donations and sometimes the government itself these programmes have varying agendas. Does 'rehabilitation' mean empowering the individual to think for themselves, to be able to work cooperatively with others? Or is 'rehabilitation' turning the user into a 'good citizen', a church goer, an obedient worker or a submissive housewife? What the fuck drives so many of us to drugs in the first place?? Right, so that's the bad news. Now for the revolution. Many revolutionaries have recognised drugs for what they are and fucked them off. From the anarchists in Spain in the 1930's to the Black Panther Party for Self Defense to the Autonomists in Europe today, those who see the system and its' bosses as the scum that they are have fought against the influence of drugs, from alcohol to smack, on themselves and their people. Interestingly, in the case of the Panthers and the Autonomists, marijuana was and is seen as permissible. Perhaps there's always an exception or two. This has made them serious enemies of the State.

We at Angry People call for revolution. Total, outright, all empowering revolution. We say that it's too important to throw your mind, body and life away for the bosses bank balance and the police's convenience. Many people fuck drugs off and find more satisfaction in their friendships and labours when they have the time and free will to do so. It's not impossible. It takes hard work but that in itself empowers you. A dedicated effort, whether a drug programme, a change in lifestyle, using alternatives that benefit you like exercise, meditation, creative work or organising against the system will attract real friends who will help you. Remove yourself from the subcultures and ghettos that glamorise drugs and you'll find that these groups aren't rebellious but just another empty, soulless scene created by capitalism's endless search for products to sell and profit from. Create your own REAL CULTURE based on mutual aid and cooperation and you'll find you won't need drugs to dull the pain and boredom of life under a crooked system. And if you slip, you have to pick yourself up and not dwell on the bullshit but keep trying to keep yourself clean and active. Grass roots self-help groups exist, and in places where they don't, try to form your own. You'll need people around you

who want to help and if you're sincere, you'll find them. Maybe moving to another town will be necessary but remember: your life is important. Once it's in order you'll be able to re-acquaint with old friends. Above all remember: drugs are a weapon against you and your friends, family and community. Fucking drugs off and taking full control of your life is an outright revolutionary act and another victory for our class in the class war.

LIFE IS HARD, BUT RESISTANCE IS THE ANSWER, NOT SUBMISSION. The more we throw off all of the bosses constraints on our lives the stronger we grow and the closer we get to a world we can all really live in. Angry People are open to correspondence on this matter, as with everything we write. Let us know your opinions. Also, a lengthier, more detailed pamphlet on this issue will be available soon. Fight The Pwer!

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Decriminalise and legalise the shit

The Victorian Police Commissioner's admission that the Victorian Police Force "has lost the war against drugs" is an admission that opens up other possibilities that deal with drugs apart from the criminal justice system. No one can win the war against drugs. What communities need to do is try to contain the damage that drugs cause. Irrespective of the reason people use drugs, you cannot solve the problem by unleashing the criminal justice system on them.

If we take heroin as an example, it's a fact that heroin addicts who have access to a clean safe supply of heroin are able to function as productive members of a community. Major problems arise with heroin when the drug becomes an illegal substance. The massive profits that can be made from illegal production and distribution of heroin help to create an ever expanding market of users.

Heroin that is bought on the streets tends to be of varying quality. Many of the deaths that occur, occur as a result of users shooting up heroin that is too pure or heroin that has been cut with dangerous substances. The costs associated with heroin use drives users into the criminal justice system. The addictive nature of the substance, its high cost and the irregular nature of the supply, all combine to drive many users into the criminal justice system and into the hands of unscrupulous operators - people who normally don't personally use heroin, but become involved in the heroin trade for financial gain.

When you consider the amount of police hours that are devoted to fighting the "drug war", the damage that users experience and the wider damage that is caused to the general community you quickly realise that prohibiting drugs is the least effective way of dealing with the problems that drug use creates. It's

time people forced governments to look at other solutions.

Heroin addiction, one of the most difficult addictions, can be handled in a very simple and efficient manner. Heroin addiction should be dealt with as a medical problem. Addicts should have two choices. They should be registered and be given heroin that has been tested and is safe.

Making heroin freely available to registered addicts in publicly funded shooting galleries, removes the financial imperative from criminal elements, decreases the health risks associated with heroin use, markedly decreases crime against the general community and allows heroin addicts to get on with their lives. It removes the glamour from drug use and makes it into a manageable community problem. Unless as a society we decriminalise and legalise drugs and drug use, we will continue to lose the war against drugs.

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CELL 5 SPEAKS

IN MY OPINION LET DEALERS BIG OR SMALL TIME, TREMBLE IN FEAR AT WHAT WE WILL DO TO THEM IF WE FIND THEM IN OUR COMMUNITIES THEY CERTAINLY AREN'T SCARED OF THEIR MATES THE POLICE

I guess you could say that when it comes to anarchism or punk that I've been around a while". Not as long as others with beards and frayed armchair arms of course, but a little while. In that time I've seen lots of people breeze through the anarchist "scene" on some kind of journey to find themselves. Some of them stayed and are still helping try to change this world into some kind of a decent place to live, but far too many of them fucked off back to their middle class mummies and daddies when university finished or their post-puberty rebellion period hit the brick wall of reality (paying rent, eating, the prospect of lifelong impoverishment etc. things most of those still around live with not by any kind of choice). Also in that time I've seen lots of drug fucked idiots with major problems using the anarchist movement like a safe place to hide. I guess our politics do give shelter to many diverse groups and sub-cultures (and why shouldn't they) but I've often found that the behaviour of these groups tends to dominate general anarchist activity in this country. The smallest most obscure issues such as lesbian rights, hemp legalisation (free tha weed man!), and other single issue campaigns seem to have become the main focus of activity for many anarchists.

Anarchism is by nature not a sectarian thing but often it becomes one.

I guess your wondering what all that has got to do with the smack "expose". Well simple, this started off as a "discussion" (as Will Kemp puts it) in regard to Australian anarchists; as I am one I'm gonna discuss it in such terms.

Before I start frothing at the mouth about that really evil heroin shit, let me explain something about myself and why I choose to write under a "funny name". Like a lot of working class youngsters I had an early introduction to drugs with ciggies at about 12, cones at around 13 and a daily alcohol problem at about 15. Of course I was the perfect punk with my spiked hair and the ability to vomit at almost every event and out drug abuse everyone of my peers! At about 17 my Nazi father hurled me out of HIS unloving home into the bowels of the even more loving world!! After a few years of not coping I ended up around people who taught me that honour came from fucking your fellow human beings over wether that was with anti-social crime or drugs. I ended up right in the middle of it with a "hardcore" habit of my own (ie. speed...smack never agreed with me...although people say speed is not addictive..but what would I know right?). After about 2 wasted years I got my shit together and got away from the whole little world of drugs. This was not easy, when all your friends are drug heads, when "scoring" is a big social experience and a way to catch up on old friends; but then if you've ever walked away from it yourself you don't need me to tell you about it. I worked for dealers (being a pretty nasty big person in those days) looking after their necks while they ruined the lives of others around them. One thing that sticks out in my mind was a girl who worked at a brothel in Bankstown doing the rounds of us on a delivery run, she'd been using smack since she was 15 I think, offering us whatever if we sorted her out with stuff. I remember those scumbags laughing about it afterwards, it was kind of a new experience for me at the time, I couldn't get the joke. Anyway I want you to understand that I'm not some old fart on a soapbox. I've seen good human beings reduced to a level beyond any poverty, humiliation or slavery most people can even imagine. Some people have said that my views are pretty extreme, I'm trying to explain why. I guess most people in the anarchist movement have only ever met "addicts", I've seen both sides.

One misconception that seems to persist of course though is that there are "addicts" and "dealers", quite often one is the same. I've yet to meet an addict that at one time or another didn't sell their problems onto someone else. They need the shit to satisfy their own need, so they don't give a fuck about how they affect anyone else, maybe later when their glowing away they feel the pangs of shame but that doesn't let them off the hook. I don't really despise these smaller dealers so much, more so the non drug taking money making variety; but their just as much a part of the

problem. Its the cunts and pricks on the north shore of Sydney I'd like to string up, safe and respectable in big houses while they profit from drug caused human misery (and don't you worry, plenty of the money is ending up there). Of course it is semi amusing in a way because in my experience its often quite middle class people who end up with major drug problems. A lot of the smack addicts I've ever met came from quite well off surroundings. Of course they didn't get love or were abused or all the other reasons heroin is used to cushion pain; and looking at it that way weren't really well off at all.

As I've said before what we need to do is stigmatise the use of drugs (fuck drug wars and laws and stuff none of that works). In this society or anarchist one we need to make it clear to addicts that they are outcasts and their behaviour is unacceptable. Sure stigmatising people only encourages them to continue what their doing and makes it harder for them to overcome an addiction; but I'm afraid if I have to choose between my friends, family and just other working class people I'll side with them. If we make drug addiction some kind of a social issue where we should all join hands and accept people who spread the drug enslavement of others, we might as well give up bothering to spread anarchism. Drug sedation is not freedom, but in fact the most anti-anarchist thing there is. Certainly smack addiction changes the blood chemistry and creates different behaviour patterns than are generally normal for the person; but we need to deal with them as they are now not what they could or couldn't be.

Drugs are sedating and killing the working class, and this must stop. The governments methods are (naturally) not working, but I don't think this calls for a more social worker approach. What drug programs have ever worked? The success rate is abysmal and its not for want of trying by social workers or medical science. Some of the approaches are quite progressive but they don't fucking work and that is the upshot. Methadone is just as addictive and often just becomes an extra boost for a habit. Legalising heroin is just a way of saying "fuck it we can't help these people, let them fuck themselves up as we don't care". You can't help someone that doesn't want to be helped, but I've yet to meet a long term addict who doesn't want to be shot of the monkey. So how can anarchists counter the smack problem in Australia? Well they can stop justifying it for a start. Then they can get off their apathetic arses and sort the major suppliers out in their communities. The police are corrupt, often they are helping big time dealers operate, but enough "dogging" (as one anarchist calls it!) will make it bloody hard for the establishment to protect the most obvious dealers. If 3000 people rang operation Noah and ratted out some anti-social bastard who's selling garbage to their children, how could they ignore it? Then of course there's the more direct approach. Anarchists talk about throwing petrol bombs at National Action and organise rallies to stop

police violence, and spray graffiti on places. Why can't they do the same to the people selling smack. Fuck the police, they're not doing anything. It's time we took an ACTIVE role in keeping this rubbish away from our class. Of course then we get into the arguments about violence and guns and stuff. Some dealers, like the little addicts next door, we can just make life hard for them until they fuck off somewhere else; and then so on and so on until they're out trying to sell smack to lizards in the desert to feed their arm, or big-toe, or behind their eye, or under their testicles etc. etc. (maybe then they'd sort their shit out so they could live in our society). But some people are not going to listen to gentle persuasion. They've got violent anti social bastards to look after them (yes just like the old me). Often they've got guns (quite nasty good ones from what I saw).

Thus there are really only two options. Find cops you can trust (you dog you dog!!) and make use of them and all their resources and weapons to put the fucker out of business. Not very easy but nevertheless not impossible. 98% of cops are scum, but believe it or not (and this is coming from someone who was ceremoniously bashed by a group of them) there are a few here and there that are actually human beings. They joined the police force to help people, however misguided that may seem.

Or, you can abandon the "hippie" side of anarchism and organise to deal with it as a group using direct action. If that involves violence as a personal choice, in order to protect yourself and your class then so be it. Hurting other human beings is horrible, but when you see what these "human beings" do to others it becomes easier. An eye for an eye is no anarchist solution, but this is not an anarchist society (yet), and we have got to look after ourselves and defend ourselves as a class when the apparatus of government is letting this "drug problem" happen to us. Is killing middle class anti social dealers so morally wrong when they kill thousands of the working class every year?

And what solutions do I offer for the addicts? Well obviously anarchists should be running drug programs rather than leaving this very important responsibility up to the government and religious loonies. A change in the fabric of society would help, although that's gonna take a few more thousand years I think folks!! So how should our drug programs be different? Well first of all no bullshit. It is YOUR fault. YOU take the stuff. The cause (bad world, abuse etc.) is not your fault, but the only person who can stop you taking drugs is you. In the interim period, until addicts begin to evolve past their self justifying "addictive thoughts", I support locked down centres where addicts have access to medical treatment but are prevented from leaving. This is certainly authoritarian I know, but it comes from a perspective that an addict is not showing free thought (the smack is talking for them). Open centres DO NOT work and my experience of addicts is that they are unable to make

rational choices for themselves and they NEED someone to lead them and make the correct choices for them. I know a guy in Queensland who beat a 4 year smack addiction because his father chained his legs to his bed. This worked. He's been clean for 6 years now and shows no signs of going back. I know of countless other people who have been in and out of "open door" hospital programmes for years. How can you expect someone who showed the bad judgement to use smack in the first place to suddenly get some sensible ideas?? How can you expect the causative pain to go away just because you break the cycle of addiction for a few months? Anarchist drug programmes need to show hard love that will work and abandon all the ideas that governments have experimented on addicts with for years. If you want a drug programme that works then ask the addicts themselves. I've yet to meet one smack user who didn't want the hard love necessary to get their shit together, sure they might hate you for a while, but they'll love you for it in the end. We've got to stop leaving this all up to the moral right wingers and do something for our class brothers and sisters now.

Cell 5

"Look man I'm just differently principled. I sell smack to addicts and make new ones. I'm just giving people what they want"

"Well look man I'm just differently principled. I shoot smack dealers in the back of the head. I'm just giving people what they want."

Zd's Rave

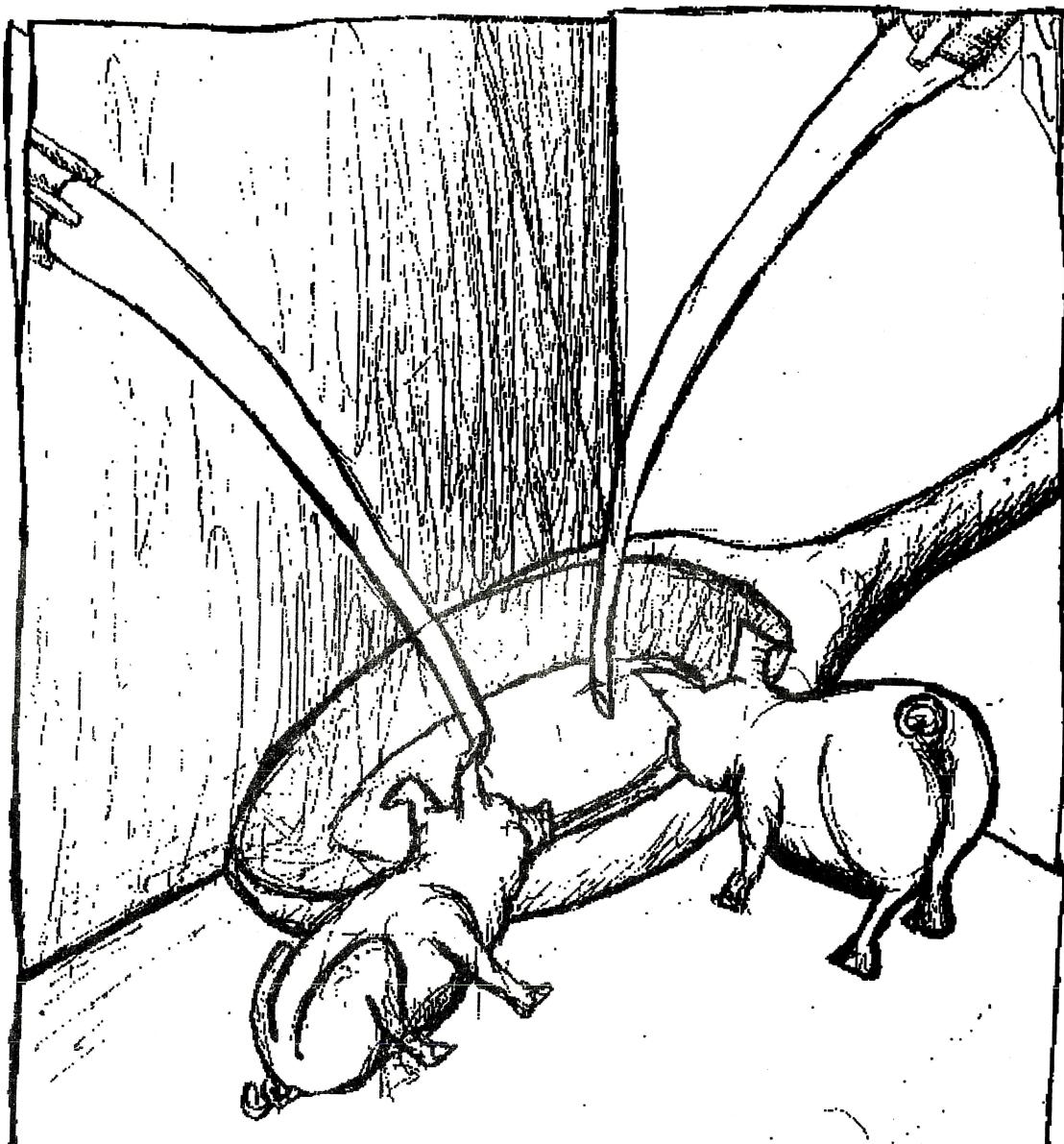
Heroin's a great drug, my favourite, by far. Best pain-killer there is. Better than codeine, morphine, pethidine. Cleaner, less damaging, and more effective. I use it when I have serious pain (not often) or when I feel like it (a bit more often). It's also the best most gorgeous feeling I ever got from any drug. Pity it's illegal. Which means you never know what you're getting; you never know whether to take five lines or ten, whether what you're shooting is smack, sugar or arsenic, whether you're going to get high or die. It's criminal, really, one of the best/worst scams perpetrated by organised-crime (government) in this country. Last time I took smack I took too much and made myself so sick I thought I'd have to go to hospital, I was dry retching for twenty four hours. That wouldn't happen if it was legal. All those accidental overdoses (almost all overdoses) wouldn't happen. Making it illegal puts it in the hands of the pigs, makes it expensive, makes it dangerous. Pigs, unpeople, last people I want to trust with my health or my money. I went to Italy and I was impressed that all the occupied spaces / autonomous zones had 'NO HEROIN NO POLICE' stencilled all over them. Italian comrades experienced a spate of smack addiction in the late seventies - coinciding with the bust-up of revolutionary organisations - which was no

coincidence. It's a great way to make activists passive - flood the streets with smack and let the dispossessed kill themselves. (Is that what's happening now?) 'NO HEROIN NO POLICE' was kind of like policy for squats over there; saying we don't accept these things in our spaces, and making the link explicit - where you have one, you have the other. I support this policy - it doesn't discriminate against smack users, who can come and go as they like - but it keeps occupied spaces free of cops, and free of heroin, and all the problems that go with them. Because heroin is so illegal, so addictive and so wonderful, they've got us over a barrel, haven't they? Well the simple answer is world revolution, but till then we can only control our lives in very limited ways. Addiction to any drug means a loss of control, of autonomy, and as anarchists we should support each other to be free of addiction, both for our health and so as to maximise our revolutionary capacities. I love smack - it works not just for physical pain, but for emotional pain too - and that's where it gets tricky for me because emotional pain is potentially endless, especially if you read the paper or watch SBS news. And that's where I question - why is there suddenly so much smack everywhere? It used to take several hours and a hundred dollars to score; now it takes ten minutes and twenty-five; the price is down, the quality's up, it's much more accessible, and the overdoses are overdosing... Is this the government's answer to our rage? All those us people who are fed up and fuckin angry would be (are) an incredibly powerful political force - if we directed our anger - is that why there's so much smack around now? Is the government scared of us? hope so ... hope we can give them something to worry about...

To all addicts : kick your habits before they kick you. To recreational users : be really fucking careful. You are more at risk of overdose than addicts. Learn how to use safely (see back of this zine).

To non-users : many of you participate in the demonization of smack users, subscribing to the sensationalist crap touted in the tabloid press, even though you don't believe the hype the rest of the time. Heroin is like the great divide; users commit the unspeakable; the most obscene and reviled act. This vilification divides the libertarian community into the moral majority who don't, and the amoral minority who do. Don't fall for it. it's just a drug I don't mind if you don't take it. Just don't mind if I do.

zd



PIGSKIN THE SPOON

WE HAD BEEN FRIENDS FOR OVER 5 YEARS
SHARED OUR CLOTHES, DREAMS, CONVERSATIONS AND BEERS
INTO THE JUNK ROCKED HORSE & THE NEEDLESTELL TO THE SPIT
TALKING TURNED TO YELLING AND IT'S EVERY 1 2 ~~TO THEMSELF~~
FELL ALL THOSE GOLD YEARS GOODBYE WHEN IT'S OF THE 1 GET HIGH
IT WAS NEVER U WHO SAID GO THAT NEVER WAS
NEED ANOTHER HIT SO WHEN WILL IT end
TREATED EVERYONE LIKE SHIT, NO ONE 2 CALL FRIEND
EVERY ACTION, EVERY WORD FELT LIKE SPAB IN THE BACK
KEEP FRIENDSHIP IN TACT
FUCK THA SMACK!

SAFE USING

1. Use a new fit every time
2. Swab the surface of whatever you are mixing up in (spoon, can)
3. Use sterile water or boiled water
4. With a new swab, swab the end of the plunger
5. Mix the drugs with about 40 units of water, use the swabbed end of the plunger to mix the solution
6. Using a filter of cotton wool or a corner of a new swab, draw the solution into the fit
7. Tap the fit to clear it of air bubbles and push the plunger so that a tiny amount of solution comes out of the needle
8. Prepare the arm by swabbing the injection site, then using a rubber tourniquet, raise the vein
9. Slowly insert the needle into the vein, move the plunger back until a small amount of blood enters the syringe (jacking back)
10. Release the tourniquet and slowly inject the solution. Sometimes you need to jackback again to make sure you are injecting into a vein.
11. When finished, remove the syringe carefully, rinse it in cold water several times, then recap it and dispose of it in a sharps container

USE A NEW FIT

EVERY

SHOT

For a Needle Exchange nearest you, ring DIRECTLINE on (03) 9416 1818 or 1800 136 385 (country, toll free number). A 24 hour service.

JUST SAY FUCK OFF



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TO THE
**COPPER'S LITTLE
HELPER!**

YOU CAN'T FIGHT THE SYSTEM WHEN YOUR OFF YOUR
FACE...